

## FORCE IN THE TAEPIING REBELLION FOUNDER OF THE FIRST CHINESE ARSENAL

82. The Ignorant Man who set up for a Schoolmaster dclxvii. The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit. OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED. a. The First Officer's Story dcccxxx. And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew. Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright. Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight. a. The Cat and the Mouse dccc. They have shut out thy person from my sight; They cannot shut thy memory from my spright. As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale. David and Solomon, i. 275. I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed. 13. Seif el Mulouk and Bediya el Jemal cxcxi. 21. Kemerezzeman and Budour clxx. He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth. "Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay. h. Ilan Shah and Abou Temam cccclxvi. For death in your absence to us was decreed; But, when ye came back, we were quickened anew. i. King Ibrahim and his Son cccclxxi. My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear. Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid. As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they

took him and carried him to the capital of his father King Azadbekht. It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain. Then she changed the measure and the mode and sang the following verses: When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Hearkening and obedience. Know, O king of august lineage, that when came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that. EL HEJJAJ AND THE THREE YOUNG MEN. (69). 90. The Apples of Paradise dclxxvi. ? ? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat. When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforetime of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird. ? ? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide; Dadbin (King) and his Viziers, Story of, i. 104. O'er all the fragrant flowers that be I have the preference aye, ii. 235. When the king heard this from the vizier, he bade him go away [and he withdrew to his house]. ? ? ? ? ? a. The Lackpenny and the Cook cclxxiii. Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily: Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother. Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy plesance; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten. The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly. ? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight! ? ? ? ? ? j. King Suleiman Shah and his Sons ccclxxv. ? ? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow. As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will

show forth the truth and vouchsafe me the victory over enemies and enviers." A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..NOTE..Daughters, The Two Kings and the Vizier's, iii. 145..Patience, Of the Advantages of, i. 89..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).? ? ? ? e. The Barber's Story cxliii.[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..Reshid (Er), Tuhfet el Culoub and, ii. 203..12. Asleep and Awake cclxxi.So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..Full many a man incited me to infidelity, i. 205..?OF LOOKING TO THE ISSUES OF AFFAIRS..? ? ? ? r. The Man who saw the Night of Power dxcvi.Sailor and Hindbad the Porter, Sindbad the, iii. 199..? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..88. The Thief turned Merchant and the other Thief cccxcviii.? ? ? ? d. The Tailor's Story xxix.As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow..114. El Abbas and the King's Daughter of Baghdad dcccclxvi.By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213..? ? ? ? ? ? ? ? ab. The King's Son and the Ogress xv.53. King Kelyaad (231) of Hind and his Vizier Shimas dcix.? ? ? ? p. The Sixteenth Officer's Story dccccxl.When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.'"So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..? ? ? ?

To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear? On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' b. The Controller's Story xxvii. I marvel for that to my love I see thee now incline, iii. 112. 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and rapture. The crown of the flow'rets am I, in the chamber of wine, ii. 224. Reshid (Er), Ibn es Semmak and, i. 195. Prisoner and how God gave him Relief, Story of the, i. 174. 112. Abdallah ben Nafi and the King's Son of Cashghar dccccxli. Damascus is all gardens decked for the pleasure of the eyes, iii. 9. A MERRY JEST OF A THIEF. The Sixth Day. 38. Yehya ben Khalid and Mensour ccv. Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. Ay, and the monks, for on the Day of Palms a fawn there was Among the servants of the church, a loveling blithe and gay. My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight. Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards. When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: THE FOURTH OFFICER'S STORY. 115. The Angel of Death and the King of the Children of Israel cccclxiii. ba. Story of the Envier and the Envied (225) xiii. So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars. When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children. i The Ninth Officer's Story dccccxxviii. 94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii. The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?' STORY OF DAVID AND SOLOMON. Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a [another] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good!"

Indeed, thou hast done well in the quest and hast been subtle in the choice." Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..112. Aboulhusn and his Slave-girl Taweddud cccxxxvi. I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month.. "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any.. Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'. Porter, Sindbad the Sailor and Hindbad the, iii. 199. ? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still.. Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, "This is no time for thy questions." Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself.. The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary.. Sherik ben Amrou, what device avails the hand of death to stay? i. 204.. 116. The Two Kings and the Vizier's Daughters M. Sharper, The Idiot and the, i. 298.. It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there.. ? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii. Then he wept till he wet his gray hairs and the king was moved to compassion for him and granted him that which he sought and vouchsafed him that night's respite.. ? ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine.. King (The Unjust) and the Tither, i. 273.. I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep

the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..Solomon, David and, i. 275..41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Hearkening and obedience,' and sang the following verses:..After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.' .66. El Mutelemmis and his Wife Umeimeh cclxxxv. One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.' Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses:..? ? ? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119).? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..? ? ? ? ? a. The First Voyage of Sindbad the Sailor.? ? ? ? ? h. The Eighth Officer's Story dccccxxv. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..? ? ? ? ? My outward of my inward testifies And this bears witness that that tells aright. (39).116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.? ? ? ? ? l. The Wife's Device to Cheat her Husband dlxxxiv.83. The Woman's Trick against her Husband cccxciii

[Flora of West Virginia](#)

[Report Presented by Gen Porfirio Diaz President of the United Mexican States To His Fellow Countrymen](#)

[The Citizen of the World Vol 2 Or Letters from a Chinese Philosopher Residing in London to His Friends in the East](#)

[Naval Officers Their Heredity and Development](#)

[Catalogue of the Cabinet of Natural History of the State of New-York and of the Historical and Antiquarian Collection Annexed Thereto 1853](#)

[The Law of Limited Partnership](#)

[Metabolism and Growth from Birth to Puberty](#)

[The Department of State of the United States Its History and Functions](#)

[Der Gesichtspunkt Fur Meine Wirksamkeit ALS Schriftsteller Eine Direkte Mitteilung Rapport an Die Geschichte Von Soren Kierkegaard](#)

[The Art of Dining and of Attaining High Health With a Few Hints on Suppers](#)

[The Royal Society Or Science in the State and in the Schools](#)

[Nalopakhyanam or the Tale of Nala Containing the Sanskrit Text in Roman Characters Followed by a Vocabulary](#)

[History of Norfolk County Virginia and Representative Citizens](#)

[A Grammar of Chemistry Wherein the Principles of the Science Are Familiarized by a Variety of Easy and Entertaining Experiments With Questions for Exercise and a Glossary of Terms in Common Use](#)

[Wo-He-Lo 2007](#)

[A Facsimile Reproduction in One Volume of History of Texas from Its First Settlement in 1685 to Its Annexation to the United States in 1846 Vol 1 of 2 With an Extended Appendix](#)

[The Visitation of the County of Somerset in the Year 1623](#)

[Archeological Investigations in the Yadkin River Valley 1984-1987](#)

[A Year Abroad Or Sketches of Travel in Great Britain France and Switzerland](#)

[C Sallustii Crispi Catilina Iugurtha Historiarum Reliquiae Potiores Incerti Rhetoris Suasoriae Ad Caesarem Senem de Re Publica](#)

[Illinois Register Vol 17 Rules of Governmental Agencies May 21 1993 Pages 7115-7604](#)

[The New American A Study in Immigration](#)

[Surgical Essays and Cases in Surgery](#)

[Finding List of History Travel Political Science Geography Anthropology](#)

[Pädagogischer Jahresbericht Von 1877 Vol 30](#)

[Elementary Plant Biology](#)

[The Armenian Awakening A History of the Armenian Church 1820-1860](#)

[How We Live Or the Human Body and How to Take Care of It An Elementary Course in Anatomy Physiology and Hygiene](#)

[Proceedings of the Department of Superintendence at the Annual Meeting Held at Mobile Alabama February 23-25 1911](#)

[Investment and Speculation](#)

[The Treatise of Lorenzo Valla on the Donation of Constantine Text and Translation Into English](#)

[The Educational Significance of Sixteenth Century Arithmetic from the Point of View of the Present Time](#)

[At Close Range](#)

[Hairbreadth Escapes of Major Mendax A Personal Narrative \(the Book for Boys\)](#)

[Nez Perce Country A Handbook for Nez Perce National Historical Park Idaho](#)

[The Western Antiquary or Devon and Cornwall Note-Book Vol 2 April 1882 to April 1883](#)

[Castle Meadow A Story of Norwich a Hundred Years Ago](#)

[Annals of Wyoming Vol 73 The Wyoming History Journal Winter 2001](#)

[The Spirits Sword Or the Truth Defended from Errors and Popular Delusions](#)

[The Greatest Blessing of Life or the Adventures of Catherine Sinclair A Domestic in Search of a Good Mistress](#)

[The Bighorn of Death Valley](#)

[Before the War](#)

[With Rimington](#)

[The Tragedy of the Negro in America A Condensed History of the Enslavement Sufferings Emancipation Present Condition and Progress of the Negro Race in the United States of America](#)

[The Travelershandbook for China](#)

[The Primer of Politeness A Help to School and Home Government](#)

[The Foresters A Tale of Domestic Life](#)

[Arithmetic in Epitome or a Compendium of All the Rules Both Vulgar and Decimal Wherein Clear and Plain Demonstrations Are Deduced from the Principles of Arithmetic Itself Without Either Reference to Euclid or Use of Algebra](#)

[Sir Edward Seawards Narrative of His Shipwreck and Consequent Discovery of Certain Islands in the Caribbean Sea Vol 3 of 3 With a Detail of Many Extraordinary and Highly Interesting Events in His Life from the Year 1733 to 1749 as Written in His Own](#)

[Reading Its Nature and Development](#)

[East and West](#)

[Irving's 1000 Receipts or Modern and Domestic Cookery A Complete Direction for Carving Pastry Cooking Preserving Pickling Making Wines](#)

[Jellies C C](#)

[Mrs Henry J Chases Cook Book A Book of Proven Recipes](#)

[The Romances of Alexandre Dumas](#)

[The Fundamental Principles of Petrology](#)

[Preliminary Report on the Mineralogy of Pennsylvania](#)

[Syphilis and Marriage Lectures Delivered at the St Louis Hospital Paris](#)

[Socialism and the Drink Question](#)

[James and Philip Van Artevelde](#)

[The Fifty-Ninth Annual Announcement 1901 Rush Medical College in Affiliation with the University of Chicago](#)

[The Registers of Banstead Co Surrey](#)

[The Free Harbor Contest at Los Angeles An Account of the Long Fight Waged by the People of Southern California to Secure a Harbor Located at a Point Open to Competition](#)

[Selections from Sidney Lanier Prose and Verse With an Introduction and Notes](#)

[The Sacramental System Considered as the Extension of the Incarnation](#)

[Studies in Blood-Pressure Physiological and Clinical](#)

[Poems With Introductory Dissertations on the Scottish Wars of Edward III on His Claim to the Throne of France and Notes and Glossary](#)

[Intracranial Tumors Among the Insane A Study of Twenty-Nine Intracranial Tumors Found in Sixteen Hundred and Forty-Two Autopsies in Cases of Mental Disease](#)

[The True Nature of Value](#)

[Methods of Research in Microscopical Anatomy and Embryology](#)

[Railway Control by Commissions](#)

[A Peep at Uncle Sams Farm Workshop Fisheries C](#)

[The Guide for Piece-Dyeing](#)

[A Report Of That of the First American Congress of Philologists Which Was Devoted to the Memory of the Late Propesor](#)

[Guide to the Insects of Connecticut Vol 1 of 2](#)

[The Conchologist](#)

[Proceedings of the Bunker Hill Monument Association at the Annual Meeting June 23 1875 With the Oration of Hon Charles Devens Jr and an Account of the Centennial Celebration June 17 1875](#)

[Statistics and Facts in Reference to the Lords-Day](#)

[The Registers of Rowington Co Warwick 1612 \(or 13\) 1812](#)

[The Meaning of the Mass Adapted to the Doctrinal Moral and Historical Explanations of the Holy Mass](#)

[Contributions to the Natural History of the Cetaceans A Review of the Family Delphinidae](#)

[English Misrule and Irish Misdeeds Four Letters from Ireland Addressed to an English Member of Parliament](#)

[Art and Archaeology Vol 1 An Illustrated Magazine July 1914 June 1915](#)

[Erwerb Und Der Verlust Der Ungarischen Staatsburgerschaft Der Fur Den Praktischen Gebrauch Bearbeitet](#)

[Reinforced Concrete Theory and Practice](#)

[Conquista I Descubrimiento del Nuevo Reino de Granada de Las Indias Occidentales del Mar Oceano I Fundacion de la Ciudad de Santa Fe de Bogota Primera de Este Reino Donde Se Fundo La Real Audiencia I Chancilleria Siendo La Cabeza Se Hizo Arzobispado](#)

[Leisure Hours A Collection of Poems](#)

[Correspondence of Henry Laurens of South Carolina](#)

[Kiplings India](#)

[Historical Sketches of the Paper Currency of the American Colonies Prior to the Adoption of the Federal Constitution](#)

[History of the Fifty-Seventh Regiment Pennsylvania Veteran Volunteer Infantry First Brigade First Division Third Corps and Second Brigade](#)

[Third Division Second Corps Army of the Potomac](#)

[A Memory of Edward Thring](#)

[Dans Le Puits Ou La Vie Inferieure 1915-1917](#)

[Bulletin de la Societe Archeologique Et Historique de Nantes Et de Departement de la Loire-Inferieure Vol 24 Annee 1885](#)

[Versi Paralipomeni Della Batracomiomachia](#)

[A Sheaf of Stories](#)

[Disquisitions on Several Subjects](#)

[Hampton and Its Students With Fifty Cabin and Plantation Songs Arranged by Thomas P Fenner in Charge of Musical Department at Hampton](#)

[Seeing and Being Or Perception and Character](#)

[Complementarism Physical and Psychical Vol 3](#)

[The New Bath Guide or Memoirs of the B-N-R-D Family In a Series of Poetical Epistles](#)

---